

BIBLE SOCIETY RECORD.

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The work of the American Bible Society is both missionary and benevolent. To all classes in this country the Bible is sold at the mere cost of publication, while in foreign lands the Scriptures are offered at cost or at merely nominal prices, and given to the poor everywhere without money and without price.

NOTICE.

The fiscal year of this Society closes on Thursday, the 31st day of March, 1892, and remittances which are to be acknowledged among the receipts of the year *must reach the Bible House on or before that day.* Treasurers of auxiliary societies are earnestly invited to forward promptly the funds which come into their hands, either directly to the Treasurer at the Bible House, or through the Society's District Superintendents.

The annual reports of auxiliaries should be sent also, and any information concerning the decease of life members and directors or their change of residence, that the proper corrections may be made upon the books of the Society.

THE COLUMBIAN EXPOSITION.

The Managers of the American Bible Society, recognizing the value of a great opportunity, desire to make an exhibit in Chicago in 1893 similar to that made in Philadelphia in 1876.

A large case containing copies of the Holy Scriptures in many languages and dialects was placed in a prominent position in the great exhibition building, furnishing one of the most impressive object lessons for the multitudes gathered from all parts of the world. Arrangements should also be made, now as then, to supply the Scriptures, by sale or gift, to all who may desire or need them.

Such an enterprise will call for a large expenditure, which in view of the pressing demands of the regular work of the Society, at home and abroad, should be secured by special contributions.

Several generous subscriptions have been made by friends of the Society deeply interested in this movement, and others are earnestly solicited. It is important that responses to this appeal should be made at an early day.

Mr. William Foulke, Treasurer, Bible House, Astor Place, New York, will be pleased to receive contributions or subscriptions for the purpose named.

THE CHINESE BIBLE.

The representative men who have been selected, in accordance with the plans adopted by the Shanghai Conference of 1890, to prepare a version of the Scriptures in Chinese, held a joint meeting in Shanghai in November last and formulated certain general principles for the guidance of the three Committees in the preparation of the proposed Mandarin, Classical, and Easy Wenli versions. A full copy of the minutes of the meeting has been published in pamphlet form, and some further particulars are given in the *Chinese Recorder* for January.

The first session was given up to devotional services conducted by Bishop Burdon, who also made an appropriate address. This was on the 18th of November, and the other sessions continued until the 23d. Bishop Burdon was made chairman and Rev. John R. Hykes secretary of the "Board of Revisers," as the Committees will hereafter be termed. The Board as now constituted consists of the following companies:

The High Wenli Committee: Rev. John Chambers, LL.D.; Rev. Joseph Edkins, D.D.; Rev. John Wherry; Rev. D. Z. Sheffield, D.D.; Rev. Martin Schaub.

The Easy Wenli Committee: Rt. Rev. J. S. Burdon, D.D.; Rev. Henry Blodget, D.D.; Rev. R. H. Graves, M.D., D.D.; Rev. I. Genähr, and Rev. J. C. Gibson.

The Mandarin Committee: Rev. C. W. Mateer, D.D.; Rev. Henry Blodget, D.D.; Rev. George Owen; Rev.

Thomas Bramfitt; Rev. J. L. Nevius, D.D.; Rev. Chauncey Goodrich, D.D.; Rev. John R. Hykes.

All of these were present at the meeting except Mr. Gibson, Dr. Goodrich, and Dr. Nevius.

A proposition made by Bishop Moule was considered to the effect that the Greek text underlying the Authorized Version be followed, except where the revised text of 1881 has the support of Dr. Scrivener; but after much deliberation it was decided, in accordance with the vote of the Conference in 1890, "that the text underlying the English *Revised* Version be accepted as a provisional basis of translation, with the privilege of any deviation in accordance with the *textus receptus*."

A committee of three was appointed to consider the points of difference between the received text and that underlying the Revised Version, and to prepare a statement of authorities *pro* and *con*, leaving the decision as to all contested texts to the assembled Board of Revisers.

Another committee was appointed to recommend the best renderings for scriptural theological terms, as angel, prophecy, justify; and still another committee to secure a uniform transliteration of Scripture proper names. A series of general principles was adopted consisting of eighteen paragraphs, and the three companies of translators were requested to prepare their work in the following order: the historical part of the New Testament; the remainder of the New Testament; the historical part of the Old Testament; the remainder of the Old Testament.

The Executive Committees were requested to invite Bishop Schereschewsky and Dr. Faber to act as corresponding members of the Board.

Invitations are to be given to the whole body of missionaries, and to Chinese scholars who may be interested in the work, to suggest in writing such corrections, emendations, and other changes in existing versions as may seem to them desirable, with the assurance that such suggestions will receive careful attention.

This preliminary meeting is of great importance as preparing the way for united and harmonious action on the part of the three companies, who will now proceed systematically with their assigned work.

In commenting upon the plans, the *Chinese Recorder* says:

It is a pleasure to record the fact that the scholarly and able gentlemen who, for various reasons, declined to serve in the work of revision and translation, are in harmony with the movement as a whole, however much they may have desired, in a few particulars, a different result of the deliberations of the Board of Revisers. Bishop Moule has offered his valuable assistance to the company of which he had been a member. Dr. Faber has extended a similar favor. Dr. Griffith John, writing to the chairman of the Easy Wenli Executive Committee, November 18th, says: "I have done more than the New Testament, Psalms, and Proverbs, but it is in manuscript. If I had gone

on, I should have been drawing near to the close of the Old Testament by this time. It is well, however, that I have been relieved from the burden, and that the task is devolved on better men. I can only pray that you may have God's guidance in all things, and that the work will be a grand success in their hands. Please give my kind regards and best wishes to all the brethren."

The work is thus happily inaugurated, but it must be remembered that years will be required for its perfect fulfillment. Meantime the circulation of the existing versions must go on, which, even if they are open to improvement, are able, in their present form as in past years, to communicate to men the knowledge of salvation through our Lord and Saviour Jesus Christ.

The beautiful address of Bishop Burdon, which follows, will be read with interest.

ADDRESS BY BISHOP BURDON,

DELIVERED AT THE FIRST MEETING OF THE BOARD OF REVISERS, AT SHANGHAI, NOV. 18, 1891.

"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

I have been requested to make a few remarks in connection with this service of united prayer, preparatory to our commencing the work to which we have been appointed. You will not expect me to do more than dwell for a few moments on the *spirit* in which we should enter on our work. For this purpose there could hardly be a more appropriate motto than the words addressed to Moses when about to receive his commission.

We have been appointed by our brethren connected with the various missions in China to revise certain translations of the Scriptures, or to re-translate, where necessary, and to aim at producing a Bible that may at least prepare the way for the version that will ultimately take the place in the Church of China that our English Bible has taken among the English-speaking race. In order to meet the various wants of such a vast and peculiar mission field, we are asked to prepare our version in three forms, but so to work together that those three shall be but one translation. I need not point out the difficulties connected with such an undertaking, arising from the distance most of us are from each other, the delays of communication, the different ways in which different minds look at the same thing, the intense feelings we all have with reference to anything touching God's word, the differing views of methods of translation, of interpretation, the possibility of failure, after all our efforts, to secure the acceptance of our work by our brethren and the native churches; but our gathering to-day to inaugurate this work shows that we are prepared by God's help to face those difficulties and in God's name to take the risks connected with it.

The object for which we gather here to-day brings forcibly to my mind the fact that one is absent who, had he been in China, would certainly have been chosen to take part with us in this ministry. Bishop Schereschewsky has done more than any of us in connection with the translation of the Scriptures into Chinese. He was one of the chief workers on the

Peking Mandarin Version. He spent years in Peking on the translation of the Old Testament into Mandarin at the expense of the American Bible Society. Since he has so far recovered from his paralytic attack as to be able to use his fingers, he has revised his Mandarin Old Testament, and for the last two years he has been engaged in translating the Old Testament into Easy Wenli. Of this he says in a letter recently received from him that, "although to some extent based on the Mandarin Version, it is really a new translation from the original." He is now in the latter part of Isaiah, and hopes within a year to finish the rough draft of the Old Testament. It is his version of the Mandarin Old Testament that the British and Foreign Bible Society have, by arrangement with the American Bible Society, published. Personally, I feel we are the poorer for not having the benefit of his presence in China and his help in our work. He has already been invited to take some part in helping one portion of our labors; perhaps it may seem advisable to invite his co-operation in other portions, or to make some attempt toward utilizing his present labors. In any case we shall always be largely indebted to him for what we have of his; and while we all sympathize with him in his being laid aside from work in China, we rejoice that he is able to occupy himself in translation work for which he is so well fitted, and we deeply regret his enforced absence from this great mission field.

I will only now make a few suggestions as to the *spirit* in which we should seek to begin, and, as long as God spares us, continue this our high enterprise.

First of all I would say, let us make the best use we can of the labors of our predecessors. For a great part of the work appointed us we are not to be so much translators as revisers, but we must remember that revision is not necessarily improvement. Let us not be hasty in changing what has been already done, unless there is a fault either in construction or in catching the meaning of a passage. Some of the versions we shall have specially to do with in revising have been long in use among the churches and violent and unnecessary changes will be resented. We must remember, too, that the versions we may be allowed to complete and offer to the church will not be permanent. They will only be another step in that direction. If we improve away too much of what our predecessors have done, our work will probably all the sooner have to undergo another improving. The true equivalent of what the English Bible is and has been to English-speaking Christians will not come till the native church produces linguistic scholars of its own, who shall have studied and acquired for themselves the original languages of the Christian Scriptures. All we can do, in the meantime, is to improve on the work of our predecessors so far as to bring it nearer to our ideal than has been, as a whole, reached as yet by any of them.

2. Let us aim to find the due mean between a paraphrastic rendering of the original and a slavish literalism. We must of course keep ever in mind that it is our business to *translate*, not to paraphrase, the sentences of the Bible. At the same time, good translation does not consist in a mere transference of words which, by its effort after literalism, is apt to

take all the life and spirit of the original out of it. Let us not be afraid of *periphrasis* where it is necessary to bring out the meaning. We have had an example of each style, and each forms a warning. What is wanted is, the meaning of the word of God brought out idiomatically and grammatically so as to give the life and spirit of the original. If we can do this with a literal translation, by all means let us do it. If not, literalism must be abandoned.

3. Let us begin and carry on our work in a spirit of *mutual trust*. We may, and probably do, differ on many points which we feel to be important. But we lay our differences aside for the time in the effort to give the word of God to the Chinese as we understand it. We must not suspect each other of in any way seeking to advance his own particular view from his standpoint, but from a conscientious view of what the text to him actually means. Let it be weighed impartially and accepted or rejected on its own merits. We have trust in each other that we are all aiming at one thing and one thing only—the interpretation of the mind of God, so far as we understand it, to this great nation. It is a proof of the divinity of Christianity that Christians of so many diverse views which they hold so tenaciously can yet join together in the translation of the credentials of our religion. Union with our one living, loving Lord is the alone secret of this union among ourselves.

4. Let us keep together—if life is spared—till this work is accomplished. Differences as to interpretation and translation of many passages are sure to arise from time to time, and the impossibility of meeting face to face and discussing them as they arise will increase the difficulty of a satisfactory settlement; but whatever the difference may be, let us loyally accept the decision of the majority, reserving, in case of decision against ourselves, our protest or final action till we meet for final settlement of the text. Accepting the instructions of the Conference as to text, agreeing to avoid all controversy with reference to terms, and seeking to produce as literal a translation into the three different forms of Chinese as Chinese construction and grammar will allow, I cannot see why any of us should be compelled by conscience to give up the work, so long as the great Head of the Church continues us at our posts.

5. Need I say how much we all need to begin, continue, and end this work in *prayer*? It is good that we have this opportunity of gathering round our Father's footstool and together seeking his help and guidance without whom nothing is strong, nothing is holy. No work, secular or sacred, will stand without this. In this most sacred and responsible work of all—the rendering into a suitable Chinese dress the revelation from God to men, given originally to a people Asiatic indeed but differing in race and language so essentially from the Chinese and intended from the beginning for "the whole world,"—we need surely an ever-present Pentecostal baptism of the Holy Spirit. For this our hearts must ever be in a waiting, seeking attitude. In *every* thing—and most of all in *this* thing—by prayer and supplication let our requests be made known to God; not only now at the beginning but all through this effort—prayer for ourselves, for each other, and for the Church of God on whose behalf we take this work in hand. I

hope I shall offend no one in saying that I could wish that circumstances had allowed us to meet together on such an occasion as this at the Lord's table, and there, in holy communion with each other and our risen and ascended Lord, and in secret and earnest supplication and intercession, plead for a blessing on this work and those for whose sake it is undertaken. But the *spirit*, at all events, of that holy service we can bring into our solemn approach of God's mercy-seat here, and he who looks not at outward but at *inward* service will seal our undertaking with his blessing.

It is a solemn thing, brethren, to commence such a work as this. It will take probably many years to accomplish; and humanly speaking, it is very unlikely that all who now constitute the members of our three Companies will meet around this table, finally to settle the text of the last portion of the Scriptures, to thank God for the completion of the work, and to present the result of our labors to the representatives of those who set us apart to do it. Already some of us show by our white and whitening hair that we are well within sight of our allotted space of "three-score years and ten." The shadows are lengthening with us. "The western sun is in our eyes." While we have time, let us do what we can. And may the true Sun of righteousness illumine all our minds and warm all our hearts, that we may rightly use our present opportunity of helping to bring his bright beams of light and truth and peace into the hearts of multitudes of this great and ancient people!

FOREIGN DEPARTMENT.

MEXICO: THE BIBLE PREPARING THE WAY.

The Rev. W. S. Powell, of the Southern Baptist Convention, enumerates in the *Independent* various grounds of hopefulness in the contest in Mexico with Romanism and rationalism, and among other things he says:

The American Bible Society has *subsoiled* the country with the word of God. *This has been the foundation of all evangelical work.* Its importance cannot be overestimated. Mr. Hamilton, the Agent, has the sympathy and love of all. Last year he sold 4,361 Bibles, 7,475 Testaments, and 9,240 Gospels, despite the unprecedented droughts and consequent poverty of the people.

The Rev. S. P. Craver, of the Methodist Episcopal Church, in the same paper says:

Not less prominent an influence is the scattering of the word of God. "The entrance of thy word giveth light." Never in the history of missions in Mexico has there been such a demand for Bibles as at present. The Agent of the American Bible Society informs me that the number of volumes of the word distributed in the past year is more than double what it was two years ago, and that the demand is increasing in an accelerating ratio. The colporteurs are scattering the healing leaves throughout the land, and the people are inquiring.

THE STORY OF A CUBAN'S CONVERSION.

Among the evangelists who have labored in Cuba since the American Bible Society began its work there in 1882, no one has been more successful than the Rev. A. J. Diaz, founder and pastor of the first Protestant Church organized in Havana; and no one has been more cordial and helpful in promoting the Society's work there. His early life was spent in Cuba, and he received his education in the University of Havana; but when the revolution broke out his life was in peril, and as the result of his attempt to escape danger he found himself in midwinter in New York, a penniless stranger, and knowing not a word of the language. Up to that time he had never seen a Bible, and though nominally a Roman Catholic he had really no religion. He found a temporary home in the house of a Cuban, where he was soon taken sick with pneumonia. In an address in Boston last September he told the story of his life, and among other things he gave the following narrative of his conversion:

In the house where the Cubans lived there lived also a Christian lady, who, upon hearing of my illness, came to visit me and brought a little book in her hand (which I now know was a New Testament). Sitting by my side she talked and read to me from this little book; but I did not understand her, nor did she understand what I said to her, so the only way we could converse was by signs. But she read to me from her little book, and after awhile closed it and began to move her lips. She was praying, but I did not know then what she was doing. You know I never had been taught to pray like that, and had never seen any one do it before. She came the next day and did the same thing, and came the following day and did the same thing again, and at last I began to think that that lady was crazy. I can now confess though that she is one of the best and noblest of women.

Upon an examination of the book, I found many words like Latin which I understood. While thus engaged a friend informed me that a Bible could be had printed in my own language. I secured one of these and read it and re-read it all over. But when I came to the passage of the blind man, I said: "How is this? The blind man came to Christ, and Christ gave him his sight." Now I had studied especially to be an oculist, and had spent much time in searching for information bearing upon the restoration of the sight, and was not able to do it; but here was this Man, who by laying on his hands completely restored the blind man his sight. I read on a few chapters, but could not keep my mind from constantly reverting to the chapter of the "blind man," so I turned back and read it over three or four times, and then I understood it after the Spirit had opened my eyes, and the Lord Jesus Christ had given me sight; for I was the same as the blind man—I had no eyes in my soul. I then knew that Christ was my Saviour, and that I had been as a blind man.

I knelt down and tried to pray but could not, for I did not know how. I remember saying: "Son of David, have mercy on me," and since that time he

has had mercy on me. He has shown me how to conduct a church and lead my life. I commenced to think then how my Saviour was crucified, and how he redeemed us from sin by his precious blood; and I said to myself, "Now I am going to serve this God." I began to question in what way I could best serve him, and the first thing that struck my mind was: "There are two million people in Cuba, and none of them know about Jesus. I will go back and tell my people who Christ is, and show them the way to him."

Soon after his return to Havana, Mr. Diaz had the pleasure of seeing all the members of his family partakers of his faith and joy. A church was organized, of which he became the pastor, and during the following five years he baptized, as he says, two thousand two hundred people. And this is the fruit, under God, of a visit paid to him, with the reading of the Bible and prayer, by a woman whose speech he could not comprehend, and of his own subsequent devout study of the Bible, which until that time had been a book unknown.

BIBLE WORK IN THE LEVANT.

BY THE REV. MARCELLUS BOWEN, AGENT OF THE AMERICAN BIBLE SOCIETY.

BIBLE HOUSE, Constantinople.

The Levant Agency of the American Bible Society has its headquarters in the American Bible House at Constantinople. Here it prints its various editions of the Bible in the Bulgarian, Armenian, and Turkish languages; its Arabic Scriptures, as a matter of convenience, being printed at Beirut. From the Bible House as a centre, the operations of the Society first reach out to the immense population of more than a score of nationalities in the immediate vicinity within the limits of the capital. Thence they extend in every direction to the utmost limits of the empire. The only portions of the empire in which this Agency does not work at present are Albania, or the western part of European Turkey, a small strip of territory along the western shore of Asia Minor, Bagdad and the territory immediately surrounding, and a portion of Palestine. All these parts are canvassed by the colporteurs of the British and Foreign Bible Society. But in addition to the Turkish empire, the field of the Agency includes Egypt on the south, and on the north Eastern Rumelia and Southern Bulgaria. Northern Bulgaria is occupied by the British and Foreign Society, but the American Society extends very material financial aid to the Bible work of the mission in that country of the Methodist Episcopal Church of America.

Thus the total territory included within the scope of this Agency's operations covers an area of over 1,000,000 square miles. Within this territory dwells a population of over 30,000,000 souls, including a great variety of nationalities speaking divers tongues. To meet the demands of Bible work in this land of many tongues, the Bible Society is obliged to maintain at Constantinople an immense stock of Scriptures in some thirty languages and dialects. Even then it occasionally happens that there is a demand for some language not included in this list, as when a

Japanese or Norwegian man-of-war anchors in the harbor.

The principal distribution effected by the Agency is in the Bulgarian language throughout that principality and Eastern Rumelia, in the Bulgarian, Greek, Armenian, and Turkish languages throughout European Turkey, in the Greek, Armenian, and Turkish throughout Asia Minor and Armenia, and in the Arabic throughout Mesopotamia, Syria, and Egypt. Besides these an extensive distribution is effected in Hebrew, Kurdish, Syriac, and Persian, and also in the various Occidental languages—English, French, German, Italian, Russian, etc.

The complications of the Bible work are considerably increased by the fact that in some cases the same language must be printed in different alphabets to meet the wants of the different races using them. Thus Turkish is written with Greek, Armenian, or Arabic characters, according to the race for which it is designed, the latter being the one employed by Turks themselves. As there are many Greeks, and also many Armenians, who are ignorant of their national language and use only Turkish, and that through the medium of their own respective alphabets, it becomes imperative to provide Turkish Scriptures in each of the three alphabets. On the other hand, for Jews, though the Hebrew alphabet is used for all, the language employed must be Spanish or Polish, according to the people. In Albanian the Scriptures are printed with three different alphabets. In the European languages Scriptures are called for mainly in the capital and in the larger seaport towns like Smyrna, Beirut, and Alexandria. In interior towns also the sale of Scriptures in European languages is not inconsiderable, and is greatly stimulated by the educational work of American missions throughout the country.—*The Independent*.

AMONG KOORDS AND ARMENIANS.

A very interesting field for Bible work is that portion of Koordistan which extends eastward and northward from Diarbekir for about 100 miles. In this district labor as evangelists the different members of the committee engaged in the new Koordish translation of the Testament. The people as a whole are miserably poor and wretched. Naturally simple in character and devoutly inclined, they are greatly pleased with evangelical presentations of Christianity. The Mission at Harpoot is doing all in its power to put the needful laborers into the field.

Our Bible colporteur for this district is well-known among the innumerable Koordish villages. Mounting his horse, with his load of books on the same animal, he is constantly travelling about these villages, selling or giving Scriptures, reading to those that cannot read for themselves, visiting the schools and encouraging the teachers, and everywhere praying for God's blessing upon those whom he meets. Even Koordish robbers, knowing something of the good work in which he is engaged, leave him undisturbed, and by all classes he is welcomed as a friend seeking their highest benefit. He acted as my guide while I was travelling in that region three years ago. And a good one he was, being familiar with the roads or rather paths, knowing just where to cross the streams,

what villages to reach for a night's lodging, and to what houses to apply for hospitality, and having also a familiar acquaintance with three languages, viz.: Armenian, Koordish, and Turkish, and some knowledge also of Persian.

This earnest worker is eagerly awaiting the arrival of the new Koordish Matthew, which he hopes to distribute in large numbers. He has recently visited a certain Koordish village for the first time. He found in it an Armenian population of about 1,000 people, principally engaged in the manufacture of shawls from goats' hair. When he first entered the village, they asked him whether he was Armenian or "Prot" (the common designation of Protestants). He replied, "As to nationality I am an Armenian, as to religion a Christian." And when they confessed that they also were Christians, he began to show his books. They were much interested and pronounced blessings upon the Society which was sending them such precious books. They were too poor to purchase with money, but some of them willingly exchanged for Bibles the beautiful shawls which they were making.

On Sunday a number of villagers gathered on the top of a house to hear him read and expound the Scriptures. Suddenly while he was talking a woman of notoriously bad character cried out: "Man, what is this you are preaching? You are wrong in denouncing adultery as a sin," etc. He spoke a few earnest words about immortality and the judgment which awaits the sinner. The woman was finally very deeply moved, and wept bitterly, crying out, "Woe is me! Woe is me!" In the afternoon, as he was walking along the street, the woman stood at the door of her house, and invited him to come in and read the gospel to her. She and her husband listened with great eagerness to the chapters he read, and the earnest words he spoke about salvation through Christ. Both of them took a solemn vow that they would try to live a godly life, and two or three days later she invited the colporteur to come and read to a gathering of Koordish women in her house.

Our colporteurs all over the country seem to meet with every variety of experience in relation to the priests. Some are very friendly, some extremely bigoted and hostile, some indifferent. One of our Constantinople men met with an unusually pleasant experience the other day, at a village out near the European shore of the Black Sea. As he rode along on his horse, he saw this village off to one side, so situated as to be almost hidden from view. It was entirely new to him, and for a moment he hesitated about venturing to make it a visit. He decided to go, and was met by one of the villagers, who treated him kindly and even purchased a Gospel. He then asked to take him to the village priest, to which the colporteur quite willingly consented. Arriving at his little house, he entered the room in which sat the priest, who gave him a most cordial and affectionate welcome. It seemed they had met one another some years ago at a village far distant. After some pleasant conversation he purchased a Bible, and said he would speak a kind word to the congregation at the evening service. And when the villagers were assembled in the church he told them of the Bible colporteur, showed them what he had purchased from him, and advised them to buy for themselves. When

this attitude of mind on the part both of Greek and Armenian priests becomes more common, we may confidently expect an appreciable increase in distribution.

Superintendent Nazar while travelling came to a village where no evangelical preacher or teacher had ever labored. He, however, found there a man who in some way had come into possession of a Bible. That Bible, unaided by any human teacher, had accomplished its work in the man's heart, and produced such a change in his life that the villagers had called him a "Prot" and persecuted him bitterly. By his patience and forbearance, however, he had won them, and when our Superintendent arrived the man was actually doing good evangelistic work among them.

Recently a new colporteur in the Erzroom district succeeded in selling in one week as many as had been sold in the same district in two years before.

M. BOWEN.

IN ARABIA.

The Rev. S. M. Zwemer, who has been sent out as an explorer by the "Arabian Mission," visited in July last Sanáa, a city of 60,000 inhabitants, among whom there is but a single representative of the Christian faith. This is the principal town in the province of Yemen, lying to the north of Aden and about one hundred and fifty miles from the Red Sea, and though under Turkish sway is every way Arabic. Mr. Zwemer says:

During the five days that I spent in Sanáa, I visited the city freely. At my room in the kahwah I could speak with those who came in, and read a little from John's Gospel without any hindrance. Wherever I met the Arabs in Sanáa and spoke with them, or heard of them through others, I learned that they despised and hated the Turks, did not worship in the same mosques with them, openly said that such an adulterous and drunken lot were not true believers, and seemed not more prejudiced or fanatic than Moslems elsewhere. I sold a copy or two of the Gospel, and gave away half a dozen others to Arabs in Sanáa and along the route. In every instance they were received and read with avidity. I can never forget the old sheikh at Bagel, who, when I told him the book I had read from was the Injil, took it and kissed it reverently, and then wanted to buy it. Had I come with the purpose to sell Bibles I am sure there would have been no difficulty to find a demand. This was impossible for me, as I went alone and desired to avoid all trouble at the custom-house. When I returned to Hodeida I met Stephanos, an agent of the British and Foreign Bible Society, who was there with ten boxes of Bibles (Arabic and Hebrew), which he hopes to reach Sanáa with and dispose of during a three months' residence. I fear he will have some trouble at the custom-house; at Sanáa they are less wily and less careful to exclude all books.

The Turks in Sanáa are in a small minority, but hold everything in an iron grasp and rule with a rod of iron. The Jews are very numerous, and in spite of oppression and special taxation they are generally prosperous, and do nearly all the trading and

manufacturing business. I spent a day (their Sabbath) with them in the Jews' quarter, and became acquainted with some of them. Two or three read the gospel in Hebrew, purchased from a Bible agent. I also sold some fifteen odd copies of Scripture in Hebrew. For the Old Testament there is great demand. The ruler of one of their synagogues spoke with me about the possibility of having an Arabic school opened for Jews in Sanáa. At present their children, not being admitted to the Moslem schools, are without any instruction. The Jew seriously asked me "to write to that great friend of the Jews in New York, Baron Hirsch, and ask him for money and men to educate the Jews of Sanáa."

CHINA.

VENERABLE Archdeacon Wolfe relates a suggestive incident of a visit to Hok-ching, Fookien Province: "Early in the morning of the day of my arrival, as I was standing on the street in front of the church, the mandarin happened to be passing by, in his grand sedan chair, surrounded by his retinue of soldiers. As he passed, I saluted him in the Chinese fashion. He at once ordered his bearers to halt and let down the sedan, when he came out and walked back before the crowd to where I stood and took me by the hand and saluted me, saying in *English*, "I am so glad to see you!" He then invited me to call and see him at his yamun. I did so the next day and enjoyed a long conversation with him. My daughter called on his wife the following day and spent a very pleasant time with her. She was very anxious to hear all about Christ, and begged especially for a copy of St. John's Gospel. She said they had heard much about St. John, and should like to read his book. My daughter sent her a copy of the New Testament in Chinese."—*The Chinese Recorder*.

VERY interesting cases of people who have heard the gospel in unexpected ways are met with. One old lady was called to make some shoes in a Christian family, and while stopping over night the father read a portion of Scripture and gave an exhortation. Then the family suddenly knelt down to pray. The old lady was frightened and ran out. After worship they called her in and explained that they were only worshipping the Heavenly Father, and she need not be scared. This object-lesson was better than a dozen sermons. I found the old lady the other day a very intelligent listener, and trust she may find her way to the Saviour. I am much impressed with the great value of such voluntary and practical preaching on the part of native Christians. Possibly it may be worth more than our best paid efforts.—*Rev. N. D. Lyon, in the Chinese Recorder*.

THE BURMAN BIBLE.

Dr. Murdock, of the American Baptist Missionary Union, has kindly sent to the American Bible Society a copy of the third edition of the Burman Bible, printed in Boston from plates obtained by photo-engraving. The edition printed in Rangoon was so expensive that it could not be sold at cost for less than about four rupees, or \$1 44, a copy. But by the

process of photography, and reproducing each page in a smaller size, the cost has been reduced to one rupee.

The importance of circulating this edition is enhanced by the fact that the Burman language is likely to supersede the Karen language to some extent. In a late number of the *Baptist Missionary Magazine* Dr. Cushing, of Rangoon, says:

In all the courts of the country, English and Burman alone are allowed. If persons do not speak either of these, an interpreter is provided. The government is putting into force as fast as possible the rule that no one can have a position in the civil service who does not know English and Burman, whether he be a native or a foreigner. In the Education Department, English and Burman are made the languages of instruction, because they are the languages of business. So strong is this pressure that Karen schools are obliged to introduce the study of Burman, whether they wish it or not. The fact that the government has made English and Burman the languages of the country, and is doing all that lies in its power to spread the Burman among the minor races speaking other languages, settles the matter of language for the province. More than this, most of the Karens of the Rangoon and Bassein districts speak Burman. In the great majority of the Karen schools, Karen is not taught beyond the four primary standards. The number of Karen schools that teach Karen up to the seventh standard can be counted on the fingers. Beyond that standard all Karen ceases, so that all higher education is beyond the pale of Karen. The Anglo-Burman education will never give place to anything else.

The reprinting of this edition recalls to mind the providential deliverance from destruction of the original manuscript of this version of the New Testament. We quote the incident from a tract on "The hand of God in the circulation of the Bible," published by the American Tract Society:

Just as Dr. Judson had finished translating the New Testament into Burmese he was cast into prison. His wife took the precious manuscript and buried it in the ground. But if left there it would soon decay, while to reveal its existence to its foes would surely lead to its destruction. So it was arranged that she should put it within a roll of cotton and bring it to him in the form of a pillow, so hard and poor that even the keeper of the prison did not covet it. After seven months this pillow (so uninviting externally, so precious to him) was taken away, and then his wife redeemed it by giving a better one in exchange. Some time after he was hurried off to another prison, leaving everything behind him, and his old pillow was thrown into the prison yard to be trodden under foot as worthless cotton; but after a few hours one of the native Christians discovered the roll and took it home as a relic of the prisoner; and there, long afterward, the manuscript was found within the cotton, complete and uninjured.

Surely we may say the hand of the Lord was interposed to save from destruction the fruit of years of toil, so important for those who were to read the Burmese Bible.

DOMESTIC DEPARTMENT.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

ALABAMA AND FLORIDA.—The month of January has been a busy month with your District Superintendent in Alabama and Florida. Everywhere I have been received gladly by the churches and religious bodies visited.

Early in the month I attended the Florida Conference of the Methodist Episcopal Church, South, at Tampa, Florida. The Conference received me with great courtesy and resolved to raise in each Charge the current year the amount apportioned by the District Superintendent. I have also visited a number of auxiliaries which pledged better work for this year.

GEORGIA.—I attended three interesting meetings in January. The first was held at St. Mary's, which I have visited on the first Sunday in January each year for six years. There seems to be no abatement of interest in the Bible Society's work in this community. They gave me twenty dollars in addition to the hundred they have already given.

On the fourth Sunday I attended an interesting meeting of the Lowndes County Bible Society at Valdosta. More interest was shown than has been manifested for several years previously.

I attended the anniversary of the Newton County Bible Society at Covington on the fifth Sunday. A donation of fifty dollars was made by this society to the American Bible Society.

ILLINOIS.—The following auxiliary reports were received in January: Kewanee and Montebello Auxiliaries, and Randolph and Tazewell County Societies. These are all good working auxiliaries.

Randolph County Auxiliary is the recognized leader of all the Bible societies in Southern Illinois. Though it has suffered much by removals and deaths it does not fail to make large donations to the Parent Society every few years.

Tazewell County Auxiliary has done much more in the way of work and sales than in any year of late. It makes a donation of fifty dollars as an auxiliary.

The usual union anniversary of English and German churches was held in the English Methodist Episcopal Church in Pekin, on Sabbath evening, January 10th. These meetings are occasions of fraternal fellowship and interest well worthy of the cause.

INDIANA.—The most noticeable feature of our work in the month of January is the increase in collections upon the part of some of the societies over former years. When the congregations have had the facts, and have been earnestly appealed to, they have almost invariably responded with commendable liberality.

IOWA.—The second Sunday in January was passed very pleasantly with the Perry Bible Society, an auxiliary that was organized two years ago. They have worked their field well and this year made a good donation to the American Bible Society.

On the third Sunday at Council Bluffs, with the Pottawatomie Bible Society, good work was done;

and at the business meeting, Monday morning, it was voted to make a donation of twenty-five dollars to the American Bible Society. At this meeting also an agent was engaged to canvass the city.

The last Sabbath of the month I spent at Corning, with Adams County Bible Society. A good collection was taken and new officers elected. The offerings of the children, at their afternoon meeting, were \$11 18. By-and-by we shall have trained workers in the Bible cause in Iowa.

KENTUCKY AND TENNESSEE.—Five anniversaries were attended during the month of January: Oldham and Hardin Counties and Lebanon Bible Society in Kentucky, and McMinn and Houston Counties in Tennessee.

The first part of the month the weather was very unfavorable. At Elizabethtown, in Hardin County, Ky., the pastors promised collections in their respective churches, before the first of May, with a view of canvassing the county.

At the anniversaries in Tennessee the weather was delightful, and the occasions of unusual interest and satisfaction. A good work was done. The Houston County Society celebrated its first anniversary. It is starting off well. Some earnest men are guiding its affairs. The meeting at Athens, McMinn County, was the best Bible meeting ever held in the town. This place is the seat of the U. S. Grant University of the Methodist Episcopal Church.

LOUISIANA AND MISSISSIPPI.—In addition to visiting the New Orleans Moreau Street Congregation and the Louisiana Conference of the Methodist Episcopal Church, where he was received very cordially by the presiding Bishop and the members of the Congregation, your District Superintendent visited officially the following places, to wit: Jeanerette, Franklin, Plaquemine, Donaldsonville, Jackson, Wilson, and Natchez.

MICHIGAN AND WISCONSIN.—Your Superintendent has been able to be out upon his field twenty-one days in January and has visited sixteen Bible societies, organized one branch society, and delivered ten addresses.

The anniversary meeting of Walworth County Bible Society was regarded by all as one of the most pleasant and successful for years. I spoke in the morning at the Methodist Church, and in the evening the meeting, which was held in the Congregational Church, was addressed by Rev. Mr. Olmsted and by myself.

The Trempeleau meeting was unusually profitable, and gave promise of new life and future usefulness.

The Fond du Lac County anniversary was held the last Sunday in the month in the Presbyterian Church, the Congregational, Methodist, and Baptist Churches uniting in the service. The evening was very stormy, yet your Superintendent was greeted by a large audience.

Receive County Society has made generous donations by which the Bohemian population of the city have been supplied.

Through the offerings of a few friends some four hundred copies of the Scriptures have been sent among the men laboring in the lumber camps of Wisconsin.

Through your Superintendent and some of the

auxiliaries, we have reason to conclude that more than two hundred children have been supplied with Bibles to call their own during the month.

Prof. Rogers, of Galesville University, has within a few months, by his personal attention to the work, supplied students of the school and others with ninety-one copies of the Bible.

MINNESOTA AND NORTH AND SOUTH DAKOTA.—During January I have visited a number of churches not near the depositories, so as to get them interested in the work. But the prevailing sickness and cold weather have made some of the congregations small, and consequently the contributions have not been so large.

On the first Sunday morning I preached in the Presbyterian Church of Le Roy, and in the evening addressed a union meeting in the Baptist Church of the same place.

The second Sunday morning I spoke in the German Evangelical Church of Chaska, in the afternoon rode seven miles to Laketown, and addressed the Moravian Church at that place, and between cash and subscriptions a handsome collection was secured.

I was at Ada on the last Sunday in the month. In the morning I preached in the Congregational Church, and in the evening addressed the first annual meeting of the Norman County Bible Society, held in the United Norwegian Lutheran Church. Five congregations united for the service, and the attendance, attention, and interest were such as we like to see. This young society is starting out in the right direction.

NEW JERSEY AND DELAWARE.—Sabbath, January 3d, I presented the Bible cause in the Trinity and Second Methodist Episcopal Churches of Millville, N. J., and found the pastors and people much interested in our work, as will be shown by a handsome advance in contributions. The 10th of January was spent at Collingswood and Haddonfield, N. J.; we had a very interesting day, congregations were good, and there was indication of cordial co-operation in our cause. January 17th I visited the Methodist Episcopal Churches in Westfield and Rahway, N. J. Sabbath morning, January 24th, I preached in the Presbyterian Church, Bordentown, N. J., and in the evening addressed the united congregations of the two Methodist Episcopal Churches and the Presbyterian Church. All the services were largely attended, and much interest manifested. I also addressed the students of the Bordentown Military Institute in their chapel.

The closing Sabbath of the month I spent in the city of Bridgeton, N. J. I had the pleasure of addressing a large congregation in the West Presbyterian Church in the morning. The pastor, Dr. W. J. Bridges, is a most devoted worker in the Bible cause, and his people are earnest and liberal in its support. I found a good congregation and generous response to our appeal in the Methodist Protestant Church in the evening.

NEW YORK.—The work of your Superintendent for the month of January has been seriously interfered with by reason of the prevailing epidemic. Sabbath services and annual meetings had few in attendance, and a few engagements had to be can-

celled. Three churches and two auxiliary societies were visited.

Warren County held its anniversary on the 26th inst., at Luzerne. It was an intensely cold and unpleasant day. Among the few present was the corresponding secretary, D. B. Ketchum, who has been absent but twice in thirty-seven years. There is an increased interest manifested by this society. Through its secretary a part of Warren County has been canvassed during the year.

On the 27th inst. occurred the annual meeting of the Saratoga County Auxiliary, at Saratoga. This society continues to manifest a deep interest in its work. More churches have contributed this year, and its treasurer was directed to send immediately to the American Bible Society a liberal donation. The anniversary address was delivered by Rev. I. D. Van Valkenburgh, of West Troy.

The canvass of Jefferson County was completed at the close of last year. It was very thorough. About 15,000 families were visited, 1,140 of which were destitute of the Scriptures; of this number 937 were supplied either by sale or gift. The entire cost of this work was met by the liberality of the people of that county.

Montgomery County Auxiliary at its last meeting called the attention of its executive committee to the fact "that the time had come to make a house-to-house canvass," and urged "the importance of supplying every child with a Bible." This society has forwarded through your Superintendent a liberal donation to the Parent Society, besides sending some time since sufficient to constitute seven life members.

NORTH CAROLINA AND SOUTH CAROLINA.—This month I have attended and addressed the annual meetings of the Cheraw, Darlington, Orangeburg, and Charleston, S. C., Bible Societies, the South Carolina Conference of the Methodist Episcopal Church, two church congregations, and four Sabbath schools.

MISCELLANEOUS.

For the Bible Society Record.

THE DIVINE WORD.

BY DANIEL DANA BUCK.

Thy word divine, O Lord, is Light,
Illuminating Nature's night;
In all the earth its glory shines,
With multiplying, radiant lines.

Thy word, O Lord, is heavenly Food,
For my insatiate cravings good;
So sweet the taste it yields delight
To my rejoicing appetite.

Thy penetrating word, O Lord,
Is like a sharp two-edged sword;
It pierces through my inmost soul,
And then 'tis balm to make me whole.

Thy word, O Lord, to me reveals
What native ignorance conceals:
Thy being, will, and heavenly place,
And purpose of thy sovereign grace.

THE BIBLE FOR FRANCE.

[The *Bulletin* of the Bible Society of France for November, 1890, reproduced from a French review, *Le Christianisme Pratique*, some parts of an important article entitled "The Bible, a book of popular education." A translation would have appeared in the *Bible Society Record* some months ago, had it not been for the death of the translator before her work was complete. But the value and interest of the article, as showing the conviction of prominent Frenchmen that the public welfare requires the use of the Bible as a text-book of elementary instruction, have fortunately lost nothing by the delay.]

There is a very marked turning back to the Holy Scriptures, and representatives of widely differing schools agree in the expression of the hope of seeing them restored to their rightful place in the life of the nation. If these hopes are realized, and God grant that they may be, it will not be long before the Bible becomes pre-eminently the book of popular education.

This desire is cherished even by independent criticism itself. In his "Contribution to the Secular Study of the Bible," M. E. G. Sorel, taking a strictly pedagogical position, openly proclaims the Bible to be the people's book, and makes its circulation a social question, or as he would rather say, a social duty. Not that he would offer the Bible from a religious point of view; that he would regard as foolish. He looks upon the Scriptures as a manual of morality and history, and desires their circulation as a sovereign antidote to the spread of utilitarianism which preys alike upon the cultivated and the common people, and as a stimulant capable of generating enthusiasm for the times and for deeds of heroism.

The sentiments of M. Sorel are shared by many of the most distinguished representatives of contemporary Catholicism. M. E. Michel, whose many journeys in Protestant lands have convinced him of the beneficial results of reading the Bible, has not ceased for years to plead before the Catholic world the importance of returning to the Holy Scriptures. Some distinguished prelates are in accord with him. "What," he says, "are the four millions that France dedicates to the propagation of the faith, compared with the sixty millions that England and America devote to the circulation of the Bible? It would seem, therefore," he concludes, "that all teachers, or at least all those of liberal education, should require their pupils to learn by heart the greater part of our sacred books, and that those who have the care of souls should satisfy themselves that all families under their charge possess and daily read an approved translation of the Holy Scriptures."

This wise counsel is approved without reserve by Mgr. d'Hulst, rector of the Catholic Institute of Paris. While making, like M. Michel, strong Catholic restrictions upon the versions to be used, which should be those sanctioned by the ordinary, and upon the doctrinal interpretation which the Council of Trent has assigned to the ecclesiastical authority, he deplores the ignorance of the Bible so common among those who are content with the unimportant parts of the sacred text contained in the prayer-book. Going

back to former times, Mgr. d'Hulst recalls the place which the Bible had in the preaching of the fathers of the church, as in the great sermonizers of the seventeenth century, and cites the testimony of Pius VI., who pronounces it an excellent plan to prompt the faithful to read the Bible, which, like an inexhaustible fountain, should be accessible to all. In the author's opinion, with which we fully agree, 'this is a novelty in the church, since its system reserves the Bible for the clergy alone. But, on the other hand, the careful reading of the book is a powerful means of fostering belief and of giving to souls "a Christian disposition."'

To these testimonies we add that of the Abbe Garnier. "We have abandoned the gospel," he exclaims with sorrow, and he finds the cause of this abandonment in an exaggerated opposition to Protestant errors. "We wished to resist, and, as usual, overshot the mark. The Protestants said: 'The gospel is everything, and every one may interpret as he will.' We replied: 'To what purpose was the gospel written? oral instruction is sufficient,' and we have entirely given up the reading of that Book of books which God caused to be written under his own dictation for our instruction and edification. We must needs therefore return to the gospel, which has made civilization and alone is able to restore it." And following up the word with action, this courageous preacher, not content with holding meetings in the most important towns, circulates freely that gospel from which he expects salvation.

Are not these indeed signs of the times? Our Bible societies, condemned by the Eighteenth Article of the Syllabus, hardly looked for auxiliaries within the enemy's ranks. To see the Bible, after being discredited by the great mass of Catholics, from whom their clergy have so often taken it away that they might cast it into the flames, put back upon the pedestal from which we have never removed it, and made the foundation of popular education—is not this a striking characteristic of the movement of which we spoke at the outset, a proof of the need which is recognized by the best educated minds of all classes, of giving to the present generation, wearied with the enervating literature of our day, solid and wholesome food, capable of nourishing youthful minds and putting the popular conscience upon an immovable foundation?

M. Michel ascribes the prosperity of the youthful communities, which he noticed with wonder in New Zealand, Tasmania, and Australia, to their reading of the Bible. "How are we to account," he asks, "for such sensible and practical colonists? In my judgment, this is to be attributed chiefly to their habitual reading and profound knowledge of the Holy Scriptures. In the parliaments I heard the Bible quoted at every session. In families it is daily read, and the repose of the Sabbath day is consecrated to meditation upon it. Grand ideas of the Fatherhood of God, of his justice, of his wonderful providence, bring mental conviction and resoluteness of character. And to what do they owe this strength of principle but to the Bible, the grand educator? With such an example before us, how can we absolve from blame those who in our own land forget or neglect so powerful an aid to all religious and moral instruction.

If the reading of the Bible has borne such fruit, the conclusion is inevitable that it is the right book, the great book for popular education. History is listened to as the best teacher, and here, from the beginning to the end, the Bible is a history; it is a picture of moral, social, and religious development, reproducing faithfully different stages of development of nations and of the mind itself in a people which has been eminently typical. Need we say more to establish the great pedagogical value of the book, whose wonderful narratives, however they are told, forever address the heart of childhood and the conscience of the masses and are without a rival as a means of moral instruction?

The people, with that sure instinct which characterizes them, are not to be deceived; and from the time when through the blessing of an education inspired by the spirit of the Bible they understand the sacred book, they will become warmly attached to it. Does it not, especially in the Gospels and from the lips of Jesus Christ, speak their own simple and familiar language? Is it not a faithful echo of their own profound convictions? In its bold proclamation, from the very first verse of Genesis, of a divine fraternity and a human solidarity, does it not meet all those requirements of liberty, justice, and love, which the declamations of our demagogues so completely fail to satisfy? If it is in the school of the Bible, as Le Play has demonstrated concerning England, that nations are trained to be prosperous and free, that is the school in which to train the coming generation whose noble aspirations we welcome. Let us give them the Bible for the nourishment of conscience; let us place it at the foundation of education; let us strive in a word to make it the book of the people, and we shall have discharged a duty, not only to individual souls who in reading it have received the germs of life, but to society as well, when generations, enlightened by the sacred volume, become able themselves to impart light to others.

It is a common remark: There needs to be an infusion of new life in the minds of the people; how shall it be accomplished? We are glad to hear from so many lips the only possible answer to that question: By means of the Bible.

UNDERSTANDING THE BIBLE.

BY PROF. GEO. B. STEVENS.

The Bible is to be interpreted upon the same linguistic and historical principles as other books. The maxim, "The Bible is to be interpreted like other books," is sometimes supplemented by the addition, "so far as it is like other books." The addition is just and important, and is intended to be covered by our first principle, that fair interpretation must appreciate that which is distinctive and characteristic in the Bible. But for our purpose here the principle may be urged without the addition, because the Bible is like other books in being written in human language, and in being set into a course of human history. The laws of language and the criteria of history are as necessary to its interpretation as to the interpretation of other books.

It is only within recent years that this principle has been rigidly applied by learned interpreters, and its application is by no means universal at present

among scholars. In ancient times, elaborate systems of types and the allegorical treatment of the plainest narratives dominated interpretation and disregarded all exigencies of grammar or demands of history. Later, and largely even now, philosophical theories of what the Bible must teach, and schemes of theological definition, have interpreted the Bible in accord with their own requirements, and drawn from it so-called "proof-texts," often isolated from their connection and deprived of their natural historic signification. The demand of modern biblical study is, that the Bible shall be allowed to speak for itself; that no forced and unnatural constructions shall be put upon its words, and no inferences drawn from its statements in violation of the clear meaning and reference of the passage in question, which are determined by the conditions and purpose of the writer, as ascertained by historical study. — *The Ensign*.

A SHIP'S CREW.

A narrative was some time ago published in London of a voyage to the South Seas, during which the vessel was wrecked and the crew left for two years on an island. Before the vessel sailed from England, while lying in the Thames, the agent of the Merchant Seamen's Bible Society left a copy of the Scriptures on board. Nothing is said of the book until after the wreck, when the author of the narrative says: "The most valuable thing we preserved from the wreck was our Bible; and I must here state that some portion of each day was set apart for reading it; and by nothing perhaps could I better exemplify its benefits, even from a temporal point of view, than by stating that to its influence we were indebted for an almost unparalleled unanimity during the whole time we were on the island. The welfare of the community was the individual endeavor of all; and whatever was recommended by the most experienced was entirely acquiesced in by the rest. If ever a difference of opinion arose, a majority of voices decided the measure, and individual wishes always gave way to the proposals that obtained the largest suffrages. Peace reigned among us, for the precepts of Him who introduced peace and good-will toward men were daily inculcated and practiced.

"If ever there was a fulfillment of the promise, as contained in Ecclesiastes xi., 1.: 'Cast thy bread upon the waters, for thou shalt find it after many days,' this simple fact must bring it home to every contributor to that valuable institution, the Seamen's Bible Society; for it was fulfilled even to the very letter. The Bible when bestowed was thrown by unheeded; it traversed wide oceans, was scattered with the wreck of our frail bark, and was in deed and in truth found upon the waters after many days; and not only was the mere book found, but its value was also discovered, and its blessings, so long neglected, were now made apparent to us. Cast away on a desert island in the midst of an immense ocean, without a hope of deliverance, lost to all human sympathy, mourned over as dead by our kindred, in this invaluable book we found the herald of hope, the balm of consolation, the dispenser of peace, the soother of our sorrows, and a pilot to the harbor of eternal happiness. — *The Sailors' Magazine*.

MARYLAND.	
Baltimore, Maryland Ave. Pres. Ch..	\$6 22
MASSACHUSETTS.	
Springfield, Hampden Benevolent Association.....	37 58
MICHIGAN.	
Emmerson, Pres. Ch.....	8 25
Escanaba, Pres. Ch.....	15 11
Fushing, Meth. Ep. Ch.....	9 00
Holland, 9th St. Reformed Ch.....	23 82

MINNESOTA.	
Augustana Synod, Skand. Ev. Luth. Ch.....	15 11
Cannon Falls, Meth. Ep. Ch.....	8 00
Chaska, Evangelical Association.....	2 51
" Moravian Church.....	1 00
Henrytown, Pres. Sunday School.....	75
Holden, United Nor. Lutheran Ch.....	10 13
Laketon, Moravian Ch.....	5 25
Le Roy, Baptist Church.....	2 62
" Pres. Ch.....	4 60
Morristown, Meth. Ep. Ch.....	4 62
Norway Lake, West Lutheran Ch.....	10 10

MISSISSIPPI.	
Moss Point, Churches.....	22 25
Upper Mississippi Conference, Meth. Ep. Ch.....	6 50
Vossburg, Meth. Ep. Ch., South.....	20 75
Vaiden, Meth. Ep. Ch., South.....	13 50
" Baptist Church.....	1 00
" Pres. Ch.....	8 50

NEBRASKA	
Blackbird Hills, Pres. Church.....	4 00
Burwell, Congregational Church.....	2 19
Columbus, Meth. Ep. Ch.....	1 50
Grand Island Union Service.....	13 00
Palisade, First Congregational Ch.....	3 65

NEW YORK.	
Arena, Meth. Ep. Ch.....	2 00
Brooklyn, Bethany Ref'd Ch. S. S.....	2 11
Beltmore, Pres. Ch.....	1 00
Crown Point Centre, Meth. Ep. Ch.....	6 00
Essex, Meth. Ep. Ch.....	5 00
Gibson, Free Baptist Quarterly Meeting.....	3 20
Stuyvesant, Reformed Church.....	11 06
Wolcott, First Pres. Ch.....	4 87

NORTH CAROLINA.	
Blue Ridge Conf., Meth. Ep. Ch.....	1 00
Greenville, Pres. Ch.....	1 00
Oxford, Pres. Ch.....	8 35
Sherrill's Ford, Pres. Ch.....	1 00
Wilkesboro, Pres. Ch.....	7 35

OHIO.	
Rockford, Meth. Ep. Ch.....	2 00
Van Wert, First Pres. Ch.....	10 00

PENNSYLVANIA.	
Beechwoods, Pres. Ch.....	12 60
Custer City, Meth. Ep. Ch.....	4 00
Cambridgeboro, Pres. Ch.....	4 00
Leacock, Pres. Ch.....	8 21
Neath, Congregational Church.....	14 25

SOUTH CAROLINA.	
Charleston, First Pres. Ch.....	24 05
Orangeburg, St. Paul's Meth. Ep. Ch. South.....	9 25
South Carolina Conf., Meth. Ep. Ch. South.....	2 00

SOUTH DAKOTA.	
Beulah, Pres. Ch.....	1 60

TENNESSEE.	
New Salem, Pres. Ch.....	2 00
Thompson's, Chapel.....	5 25

TEXAS.	
Fort Smith, Pres. Ch.....	8 45
Lampasas, Meth. Ep. Ch. South.....	3 50
N. W. Texas Conf., Meth. Ep. Ch. South.....	5 00
Sealy, Meth. Ep. Ch. South.....	3 00

TEXAS.—Continued.	
San Marcos, Meth. Ep. Ch. South, S. S.....	\$11 85
" First Pres. Ch. S. S.....	3 15
VIRGINIA.	
Herndon, Meth. Ep. Ch.....	2 00
WISCONSIN.	
Fort Howard, Pres. Ch.....	2 50
Marshfield, Sunday School.....	2 00
Stoughton, Meth. Ep. Sunday School.....	1 00
FOREIGN LANDS.	
West Africa, Bonita Pres. Ch.....	5 00
	\$893 90

GIFTS FROM INDIVIDUALS.

Baldwin, C. H., Columbia, S. C.....	\$5 00
Bowman, Mrs. M. E., Katonah, N. Y.....	30 00
Burrows, Rev. Geo., D. D., San Francisco, Cal.....	20 00
Bixby, Rev. A. J., Learned, Kas.....	2 00
"Cash," Indiana.....	50
Children of Perry, Iowa.....	6 63
" Mitchellville, Ia.....	1 76
" Council Bluffs, Ia.....	2 65
" Corning, Iowa.....	11 18
Calkins, Mrs. Lydia C., Brooklyn, N. Y., "In Memoriam of the late D. O. Calkins.".....	200 00
Carson, Rev. R. H., Stillwater, N. Y.....	5 00
Davless, Anna T., Harrodsburg, Ky.....	2 50
Keyes, Mrs. Mary, and Daughters, Princeton, Ill.....	1 00
Mott, Joseph B., Worthington, Minn.....	500 00
Mann, Miss Anna, North Sparta, N. Y.....	5 00
McMillan, Mrs. S. L., Wooster, Ohio.....	1 00
Patch, Mary D., Sumner, Wash.....	20 00
Quisenberry, Miss Lucy E., Danville, Ky.....	10 00
Shibley, Samuel P., Shibley's Point, Mo.....	1 00
Smallwood, Mrs. Mary L., Chicago, Ill.....	10 00
Skey, Mrs. Margt., Sr., Woodbridge, Cal.....	5 00
Skey, G. W., & Wife, Woodbridge, Cal.....	5 00
Shedd, C., Granville, Ohio.....	1 00
Sharp, Mrs. A. G., Daughters & Niece, Bardstown, Ky.....	4 00
Todd, G. T., Fond du Lac, Wis.....	3 00
Tibbals, L. P., New York.....	25 00
Union Thanksgiving Offering, Medera, Cal.....	3 25
Wooley, Edith, New Haven, Ct.....	2 00
Wheeler, J. H., Charleston, S. C.....	10 00
Weir, Maxie, Greenville, Ky.....	1 00
	\$894 47

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Apalachicola, Fla.....	\$9 45	
Allen Co., Ind.....	24 00	
Adams Co., Ill.....	43 75	
Adams Co., Iowa.....	38 11	\$8 00
Attala Co., Miss.....	104 31	
Ashtabula & Vic., Ohio.....	44 18	
Ablene, Texas.....	117 97	
Alderson & North Alderson, W. Va.....	4 53	
Butler Co., Ala.....	14 10	
Brinkley, Ark.....	5 40	
Brunswick, Ga.....	12 69	
Brooks Co., Ga.....	38 75	
Barnesville, Ga.....	45	
Brazil & Vic., Ind.....	61 25	
Barton Co., Kas.....	4 05	
Bardstown & Vic., Ky.....	35 16	
Boyd Co., Ky.....	101 34	
Berkshire Co., Mass.....	210 00	
Bay Co., Mich.....	90 00	
Becker Co., Minn.....	21 92	
Brookfield, Mo.....	13 40	
Blue Springs & Wymore, Neb.....	42 49	
Buffalo Co., Neb.....	25 66	
Beechwoods, Ohio.....	15 00	
Buckskin Valley, Ohio.....	48 64	
Burnet Co., Texas.....	30 00	

	Credited as Donation.	Credited on Account.
Bell Co., Texas.....	\$30 00	\$104 03
Camden, Ark.....		30 00
California.....		1,000 00
Connecticut.....		165 31
Cedar Keys Bible Com., Fla.....		3 75
Camden Co., Ga.....	20 00	14 60
Chicago, Ill.....		300 00
Coles Co., Ill.....		41 57
Calhoun Co., Iowa.....		13 46
Cowley Co., Kas.....		67 46
Clay Co., Kas.....		4 00
Chippewa Co., Minn.....		3 50
Clinton Co., Mich.....		39 24
College Hill, Miss.....	5 00	
Clark Co., Miss.....		9 77
Cumberland Co., N. C.....		16 70
Cleveland & Vic., Ohio.....		275 00
Columbus Welsh, Ohio.....		2 71
Cincinnati Young Men's, O.....		151 66
Cheraw, S. C.....		57 61
Callahan Co., Texas.....		41 50
Clarksville, Tenn.....	100 00	
Cherokee Co., Texas.....		38 34
Columbus Welsh, Wis.....	200 00	22 00
Calumet Co., Wis.....		6 61
Denmark, Ia.....	2 10	5 15
Douglas Co., Kas.....	6 66	42 00
Davis Co., Kas.....		2 43
Dakota Co., Minn.....		4 18
De Witt & Vic., Neb.....		1 00
Douglas Co., Neb.....		12 60
Durham Co., N. C.....		75 00
Delaware Co., Ohio.....		30 00
Darlington Co., S. C.....		6 50
Forest City, Ark.....		4 50
Fulton Co., Ind.....		2 44
Finney Co., Kas.....		26 52
Flint & Vic., Mich.....		8 22
Floyd Welsh, N. Y.....	52 00	
Fulton Co., Ohio.....		61 09
Fairfield Co., S. C.....		19 17
Falls Co., Texas.....		2 25
Fond du Lac Co., Wis.....		127 32
Guthrie Co., Ia.....		34 33
Gibson Co., Ind.....		79 93
Gray Co., Kas.....		1 64
Gage Co., Neb.....	45 50	
Genesee Co., N. Y.....		44 56
Greene Co., N. Y.....		51 88
Grant Co., S. D.....		8 39
Giles Co., Tenn.....		15 00
Hope, Ark.....		20 60
Higginum & Vic., Ct.....		20 00
Howard Co., Ind.....		8 16
Hamilton Co., Ind.....		26 44
Henry Co., Ia.....		100 00
Hodgeman Co., Kas.....		6 75
Harper Co., Kas.....		50 00
Hardin Co., Ky.....		33 50
Henderson Co., Ky.....		44 56
Hennepin Co., Minn.....		267 74
Heidelberg Bible Com., Miss.....		18 70
Higginsville, Mo.....		66 37
Houston Co., Tenn.....		76 37
Henry Co., Tenn.....		20 00
Hartford City, W. Va.....	6 50	7 10
Indianapolis Female, Ind.....	12 12	
Jefferson Co., Ala.....		2 40
Judsonia, Ark.....		13 25
Jay Co., Ind.....		11 53
Jasper Co., Mo.....		15 64
Jefferson Co., N. Y.....		328 53
Johnstown Welsh, Pa.....	4 50	25 62
Jackson Co., Wis.....		63 59
Kent Co., Del.....	60 00	150 00
Knox Co., Ill.....		14
Kane Co., Ill.....		57 23
Kendallville & Vic., Ind.....		24 81
Knox Co., Ohio.....		10 53
Kanawha Co., W. Va.....	27 97	173 55
Kenosha Co., Wis.....		73 20
Limestone Co., Ala.....		17 52
Lyme, Ct.....		40 00
Lowndes Co., Ga.....		47 01
Liberty Co., Ga.....		22 68
Long Creek Welsh, Ia.....	26 57	31 43
Lee Co., Ia.....		20 00
Lucas Co., Ia.....		42 21

	Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.
Lyan Co., Ks.....	\$5 70		Maryland.....		\$500 00	Pierce Co., Ga.....		\$15 82
Lebanon, Ky.....	129 96		Massachusetts.....	\$259 00	1,500 00	Pike Co., Ill.....		41 17
Lyon Co., Ky.....	24 18		Mount Pleasant Bible Com.,			Plainfield & Vic., Ind.....		9 88
Louisville & Vic., Ky.....	\$100 00		Mich.....		3 60	Pocahontas Co., Ia.....		60 58
Louisville, Miss.....	11 50		Merrick Co., Neb.....	12 50	62 80	Plymouth Co., Ia.....		229 47
Laclade Co., Mo.....	32 37		Merced Co., N. J.....	500 00		Perry Co., Ia.....	\$22 92	
Lucas Co., Ohio.....	196 58		Monmouth Co., N. J.....		10 00	Pottawattomic, Ia.....	25 00	
Lake Co., Ohio.....	11 85		Madison Co., N. Y.....		24 13	Port Sanflac Bible Commit-		
Licking Co., Ohio.....	94		Monroe Co., N. Y.....		100 00	tee, Mich.....		17 19
Lawrence Co., Ohio.....	25 00		Madison Co., Tenn.....		51 84	Polk Co., Minn.....		24 42
Lampasas Co., Texas.....	32 40		McMinn Co., Tenn.....		105 72	Pennsylvania.....		2,200 00
Laredo, Texas.....	2 10		Memphis & Shelby Co., Tenn.		90	Putnam Co., W. Va.....	6 00	21 23
Leon Co., Texas.....	20 05		Milan Co., Texas.....		7 13	Reno Co., Ks.....		25 65
Middletown, Ct.....	200 00		Mason Co., W. Va.....	7 00	4 60	Rice Co., Ks.....		40 52
Madison, Fla.....	9 43		New Britain, Ct.....		13 50	Renville Co., Minn.....		22 05
Merriwether Co., Ga.....	31 62		Newton Co., Ga.....	20 50	31 19	Rensselaer Co., N. Y.....		18 63
McIntosh Co., Ga.....	26 52		Norman Co., Minn.....	15 06		Ransom Co. Bible Commit-		
McLean Co., Ill.....	40 00		Nelson Bible Com., Neb.....		3 85	tee, N. D.....		16 16
Macon Co., Ill.....	100 00		North Bend, Neb.....		49 20	Ross Co., Ohio.....		200 00
Mason Co., Ill.....	30 00		North Carolina University,			Richland Co., Ohio.....		100 00
Mt. Vernon, Ia.....	98 55		N. C.....		85	Racine Co., Wis.....		198 07
Manson, Ia.....	9 88		North East, Pa.....	73 72	16 00	Randolph Welsh, Wis.....	60 00	16 25
Mills Co., Ia.....	37 59		New Braunfels, Texas.....		24 95	Southern California.....		100 00
Mitchellville, Ia.....	6 07		Nashville, Tenn.....		326 00	Stephenson Co., Ill.....		97 72
Mitchell Co., Ia.....		26 90	Oldham Co., Ky.....	28 66		South De Kalb Co., Ill.....		80 00
Monticello, Ia.....		7 35	Olmsted Co., Minn.....		23 38	Stafford Co., Ks.....		12 70
Magnolia & Vic., Ia.....	4 21	8 00	Orangeburg Co., S. C.....	3 75	21 53	Shawnee Co., Ks.....		125 70
Mishawaka, Ind.....		12 55	Obion Co., Tenn.....		30 00	Simpson Co., Ky.....		94 04
Marion Co. (South), Ks.....		7 05	Oshkosh Welsh, Wis.....	133 73	5 77	Scott Co., Ky.....		58 85
Marion Co. (North), Ks.....		2 25	Paragould, Ark.....		11 80	St. Joseph & Vic., Mich.....		50 00
Maine.....		394 93	Pulaski Co., Ga.....	6 00		St. Joseph Co., Mich.....		27 00

FINANCIAL STATEMENT

RECEIPTS FOR BENEVOLENT ACCOUNT.

	Legacies.	Church Collec- tions.	Gifts from Aux- iliaries.	Gifts from Indi- viduals.	From Sales of Books Donated.	Sales reported by Colpor- teurs.	Income from Perpetual Trust Funds.	Sales re- ported by Foreign Agents.	Grants to Missionary and other Societies.	Miscellane- ous.	Total Transfers.	Total Cash.
Cash.....	3,468 54	893 90	2,770 40	894 47	92 43	30 81	1,069 04	62 00	.....	4 70	\$	\$
Transfers.....	.....	.....	60 00	.....	7 30	102 00	.....	.....	.....	36 00	205 30	9,236 29
From Auxiliaries.....											292 23	17,001 72
" The Trade.....											116 15	2,077 29
" Rents.....												6,469 69
" British and Foreign Bible Society.....											844 07	
" Interest on Available Funds.....												133 50
" Electric Light.....												256 81
" Trust Funds { Jacob Harman Gift.....										\$616 75		
{ Mrs. Eliza Porter Gift.....										1,000 00		6,616 75
{ Amos Stearns Legacy, P. T.....										5,000 00		
Subscriptions for Exhibit at Columbian Exposition.....												13 00

RECEIPTS FOR MANUFACTURING ACCOUNT.

	Depository Sales.	Retail Sales.	Sales of Waste Material.	Job Work.	Miscellaneous.
Cash.....	.....	2,190 91	251 18	.....	.....
Transfers.....	19,930 13	318 46	.....	553 23	80
Total Transfers.....					22,260 36
" Cash Receipts.....					44,297 14
Cash Balance from January, 1892.....					36,233 06

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$80,530 20

	Credited as Donation.	Credited on Account.
South Haven, Mich.....	\$22 95	
Stearns Co., Minn.....	40 00	
Steele Co., Minn.....	56 11	
Sherburne Co., Minn.....	7 81	
Sarpy Co., Neb.....	15 00	
Superior & Vic., Neb.....	28 89	
Sullivan Co., N. Y.....	55 00	
Schoharie Co., N. Y.....	67 20	
Salem Bible Ass'n, N. C.....	\$15 00	100 00
Sandusky Co., Ohio.....	120 00	30 00
Scioto Co., Ohio.....		101 21
Smith Co., Texas.....		26 75
San Antonio, Texas.....		100 25
Stephensville, Texas.....		19 64
Springwater Welsh, Wis ...	79 92	15 08
Taliaferro Co., Ga.....		2 11
Thomas Co., Ga.....		40 86
Tazewell Co., Ill.....		62 31
Thorntown & Vic., Ind.....		14 00
Todd Co., Ky.....	11 10	
Todd Co., Minn.....		1 69
Tracy, Minn.....		12 53
Tuscarawas Co., Ohio.....		4 28
Tarrant Co., Texas.....		61 47
Timpson Bible Com., Texas		20 35
Trempealeau Co., Wis.....		4 88
Union Co., Ark.....		46 00
Vanderburg Co., Ind.....	150 00	50 00
Virginia.....		250 00
Vermont.....		500 00
Walnut Ridge, Ark.....		14 85

	Credited as Donation.	Credited on Account.
Waldo, Ark.....	\$1 95	
Woodruff Co., Ark.....	11 45	
Ware Co., Ga.....	12 00	
Will Co., Ill.....	100 00	
Whitney Co., Ind.....	50 54	
Warren Co., Iowa.....	92 87	
Washington Co., Iowa.....	22 67	
Washington Co., Ks.....	34 20	
Waterville, Minn.....	\$5 81	25 35
Warren Co., N. Y.....	20 00	
Washington Co., Ohio.....	12 02	
Warren Co., Tenn.....	29 08	
Waelder, Texas.....	21 25	
Walker Co., Texas.....	160 32	
Wichita Co., Texas.....	14 20	
Western Washington.....	202 41	
Walworth Co., Wis.....	18 88	
Watertown, Wis.....	61 86	
Waukesha Welsh, Wis.....	145 09	89 91
Yellow Medicine Co., Minn.....	11 04	
	\$2,770 40	\$17,001 72

RETURNS FROM BOOKS DONATED.

Blakely, Rev. Z. F., St. Lawrence, S. D.	\$9 90
Bloys, Rev. W. B., Fort Worth, Texas	8 23
Butt, Rev. J. F., North Carolina.....	15 68
Etter, Jacob, South English, Ia.....	2 40
Evans, Rev. J. T., Dist. Supt., from Sunday School Supply.....	27 05
Hubbard, Mrs. J. P., Hiram, Me.....	3 25

Middleton, A., Mar's Bluff, S. C.....	\$6 00
Mead, Rev. A. J., Dist. Supt., from Sunday School Supply.....	5 63
Park College Bible Society, Mo.....	6 00
Parker, Rev. Z. A., Dist. Supt., from Sunday School Supply.....	6 00
Pres. Board of Pub. & S. S. Work, Philadelphia, Pa.....	1 75
Wainwright, Rev. G. W., Dist. Supt., Neb.....	60
	\$92 43

SALES REPORTED BY FOREIGN AGENTS.

Cuba Agency.....	\$62 00
MISCELLANEOUS.	
Sales by Colporteurs.....	\$30 81
Trade Sales.....	2,077 29
Retail ".....	2,190 91
Sales of Waste Materials.....	251 18
Rentals.....	6,469 69
Income from Trust Funds.....	1,063 04
" " Available Funds.....	123 50
Trust Funds.....	6,616 75
Subscriptions for Exhibit at Colum- bian Exposition.....	13 00
Electric Light.....	256 81
Sundries.....	4 70
	\$19,113 68
Total Receipts.....	\$44,297 14

FOR FEBRUARY, 1892.

DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

	District Sup'ts' Salaries and Ex- penses.	Colpor- teurs' Salaries and Ex- penses.	Foreign Agencies.	Grants to Mis- sion'y & other So- cieties.	B. S. Record.	Miscel- laneous.	BIBLES.				Total Transfers.	Total Cash.
							To Colpor- tage.	To Foreign Agencies.	To Life Members.	Donated.		
Cash.....	3,005 42	25 80	10,396 97	2,000 00	125 83	252 97	.....	.....	.....	.....	\$	\$
Transfers...	.....	.....	.....	.....	506 49	.....	.....	2,482 56	435 25	1,698 33	5,122 63	15,806 49
Auxiliaries—Value of Books Supplied, &c.....											11,995 65	75
The Trade— " " " ".....											2,666 44	
Books for the Blind on Account of Burr Legacy Income.....											86 67	3,234 77
Bible House Expenses.....											46 73	2,519 75
General Salaries and Expenses.....												309 03
Interest on Life Investment.....												10,070 68
Loan Paid off and Interest.....												2,048 32
British and Foreign Bible Society—Books Imported.....												28 64
Sundries.....												

DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

	Wages.	Material.	Manuf'g Repairs & Expenses.	Rent of Manu- factory.	Machin'ry & Tools.	Salaries and Ex- penses in Depository	DEPOSITORY.			Discount on Sales.	
							Boxes, Cartage, Postage, &c.	Value of Books re- turned.	Books Imported, Duties, etc.		
Cash.....	12,504 60	9,086 44	1,552 90	1,487 39	.....	501 37	238 28	.....	27 80	.....	25,398 78
Transfers..	.....	.....	.....	.....	.....	30	.....	25 26	564 01	1,752 67	2,342 24
Total Transfers.....											22,260 36
" Cash Disbursements.....											59,417 21
Cash Balance forward to March, 1892.....											21,112 59

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$80,530 20

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

HON. ENOCH L. FANCHER, LL.D.....	President.
REV. EDWARD W. GILMAN, D.D.....	} Corresponding Secretaries.
REV. ALEXANDER McLEAN, D.D.....	
REV. ALBERT S. HUNT, D.D.....	} Secretaries.
WILLIAM FOULKE.....	
CALEB T. ROWE.....	Treasurer.
	General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from twenty cents to twenty-seven dollars. Testaments from five cents upwards.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOR.	NAME AND POST-OFFICE ADDRESS.
Alabama & Florida.....	Rev. Z. A. PARKER, Birmingham, Ala.
Arkansas.....	Rev. E. M. PIPKIN, Little Rock, Ark.
California & Nevada.....	Rev. JOHN THOMPSON, D. D., Oakland, Cal.
Georgia.....	Rev. HERBERT P. MYERS, Barnesville, Geo.
Illinois.....	Rev. E. G. SMITH, Princeton, Ill.
Indiana.....	Rev. W. J. VIGUS, Wabash, Ind.
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Kentucky & Tennessee.....	Rev. GEO. S. SAVAGE, M. D., Covington, Ky.
Louisiana & Mississippi.....	Rev. J. W. McLAURIN, New Orleans, La.
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Ohio.....	Rev. E. S. GILLETT, Cleveland, Ohio.
Oregon, Washington Terr., Idaho, and Montana.....	Rev. P. C. HETZLER, Salem, Oregon.
Texas.....	Rev. WILLIAM H. RANKIN, Austin, Texas.
West Virginia.....	Rev. THOMAS COTTON, Parkersburg, W. Va.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1892, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the president, secretary, and treasurer of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.